

Conference Paper

Socio-cultural and Legal Aspects of Interaction between Representatives of Different Subcultures in the Media Space

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Abstract

The paper explores the existing framework of interaction between representatives of different subcultures in the modern media space. It is emphasized that a significant impact on these processes, according to the authors, has not only the everyday socio-cultural environment, but also the legal field in which there are communicative processes. Communication links between subcultures allow us to trace the degree of mutual influence and interaction of representatives of different ethnic groups, nationalities, state entities, changes in language and its meanings, as well as the technological development of communication itself in the era of post-literacy and "niche" functioning of modern media. It is emphasized that the socio-cultural aspect allows assessing the degree of demand and transformation of cultural stereotypes in the process of interaction of state culture with various subcultural formations. The existing social tension between us is formed in the process of accumulation of negative and / or positive factors and finds its vivid expression in the media sphere and splashes out into the social space in the cultural form (music, art culture, etc.) and in form of mass protests in the framework of the implementation of "subcultural capital" against the dominant stereotypes, imposed by society. Modern communication technologies (Internet, social networks, mobile phone, etc.) have opened not only new spheres of interaction between people, but also constantly confront society with the emergence of social risks, the origins of which are revealed in the potential conflict of meeting the interests and needs of representatives of different subcultures.

Keywords: culture, subculture, media space, cultural stereotype, socio-cultural environment, social risk

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1. Introduction

Today, social activity of individuals is mainly focused on interaction in the media space, which is not unique in its mentality, belonging to different cultures, etc. Restriction of access to official (government) media displaces subcultures use different social networks to promote their ideas and find like-minded people. In the Internet space

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and in the opposition media, youth subcultures dominate, within which behavioral and value stereotypes opposite to those officially accepted and formed by state institutions are formed. One of the main reasons for this is also the high degree of development and use of innovative technologies by the younger generation in the modern information space. Every year a growing number of teenagers, daily Internet use, if in 2010 it was 82 %, in 2018 -- 90 %. With real 74.7 million people of active Internet audience, which is 63.8 % of all Russians [1, 88].

2. Interaction in the Media Space

The expression of individual interests, the association of individuals in thematic groups on various grounds, the search for the necessary information, the creation of official Internet sites of organizations of different profiles and levels, the purchase of goods and the provision of services -- everything moves from a real "live" communication in a multimedia environment. Moreover, there is an information and semantic confrontation, in which there are those who "use hidden, manipulative techniques (double standards, "fake" news, semantic distortions, multilevel semantic constructs of a given destructive action), and those who do not resort to manipulation, remaining in the field of openness, sincerity, logical beliefs and evidence" [2, 100]. The result of this confrontation can be the protest activity of various ethno-national and social groups within the transformation of value stereotypes [3]. The dominance of the "virtual world" in the information space over social reality raises a number of problems of socio-cultural and information-legal nature.

The existing diversity and variability of understanding of subcultures gives reason to assume the presence of immanent conflict in the understanding of the processes taking place in society. D. Riesman drew attention to this when he cited the differences between the majority, which passively accepts commercially provided styles and meanings, and the subculture, which actively seeks the minority style and interprets it in accordance with subversive values [4]. Dick Hebdig argued ("Subculture: the meaning of style"): subculture is a Subversion of normality, which is perceived as a negative phenomenon in relation to the dominant social standard. It brings together like-minded people who feel forgotten in the realities of social patterns, allowing them to develop a sense of self-identity [5]. The concept of "subcultural capital" (Sarah Thornton) allows us to consider it as cultural knowledge and goods acquired by members of the subculture, increasing their status and helping to differentiate themselves from members of other groups [6].

3. Results and Discussions

In the work "Subculture: cultural history and social practice" Ken Gelder proposed to distinguish subcultures from countercultures by the level of immersion in society. There are such key distinctions as: negative attitude to work; negative or ambivalent attitude to class (since subcultures are not "conscious in class" and do not correspond to traditional definitions of classes); association with territory ("street", "hood", club, etc.), and not with property; extramarital forms of belonging (denial of family); stylistic ties with excess and exaggeration; rejection of the banality of ordinary life and mass, etc. [7].

The emergence and existence of subculture, on the one hand, due to the lack of interaction of some segments of the population with the main culture, and on the other hand -- the adoption and reproduction of alternative axiological and normative models that affect the socio-economic [8], demographic and migration processes [9]. In the process of development, there are natural areas in society in which deviant models concentrate and acquire new information, and in same time they do not accept the goals or means of action characteristic of the mainstream culture, offering instead other guidelines and becoming, depending on the circumstances, innovative, rebellious or apostate. There is a potential danger of their developing into terrorist organizations [10], under the influence of confrontation between different ideological paradigms in the world and conducting a hybrid war [11]. This becomes relevant in the era of "existential man", when a person has a need to "actively engage in the historical process, aware of the responsibility to the world of others" [12].

Possessing an individual level of subcultural capital, a person is a resource for creating new, strong, distinctive personalities within a certain subculture, which is a phenomenon quite homogeneous inside, but heterogeneous in relation to the outside world. Existing in a culturally rich environment, all kinds of subcultures are isolated and antagonistic to the global culture. Have a complex (tolerant and/or aggressive depending on the "our" and "them") relationship as with global culture, and other subcultures.

Social networks (Facebook, Instagram, LiveJournal, MySpace, Twitter, V Kontakte, etc.) are rapidly becoming the most used form of communication and a means of disseminating information and news, where people with similar backgrounds, lifestyles, professions or hobbies can communicate quickly, creating their local information communities. The Internet and social networks serve as an important cultural resource for representatives of various subcultures, providing them with access to changing the cultural landscape in society [13]. Communication technologies, such as the Internet and the mobile phone, have opened up new areas of interaction between people who are concerned about

their place in the modern world [14]. New media opens up opportunities for the development of a virtual sphere of interaction between people, representatives of different subcultures, which, although located in different geographical spaces, but share a particular cultural practice "online".

An important aspect for civil society, including the state, is the preservation of the identity stability of the culture and spirituality of Russian society, as well as unselfish and/or gratuitous adherence to its traditions and values. In addition, the limits of "freedom of relations", guaranteed by the Constitution of the Russian Federation, provide various subcultures with freedom for creative and other activities, which contributes to the development of the media space as part of the socio-cultural environment, the main element of which is the individual, his rights, freedoms and measure of protection, both from society and the state.

Speaking about the formation of the identity of a single individual, it is worth noting that today it is more building in the virtual space. It is worth noting that the identity of young people is formed largely thanks to virtual communities in social networks. In particular, O. N. Astafyeva in her work "Virtual communities: networking identity and development of person in network spaces" argues that these communities are built on the basis of several factors, namely: unique technologies based on interactivity, multimedia, globality, anonymity, asynchrony and low marginal costs [15]. In turn, S. G. Turonok in the article "Subculture of Internet communities" writes that the main factors of uniting people in the Internet space can be called related interests, common topics for discussion, that is, the intersection of interests. Subcultures that have formed and exist in the Internet space, characterized by the absence of prejudice, because users often do not fully know with whom they communicate, that is, do not know the sex, age and social status of the person, if the user does not open such data [16]. There is a priori contradiction of the relation of the subject of culture to culture itself in the aspect of different value propositions [17, 11-13].

The concept of "network identity" is associated with the behavior of representatives of various subcultures in the Internet space. It characterizes belonging (desire or intention) to the association of people exclusively in the virtual world. These associations are characterized by mutual exchange of information, while it is worth noting that a larger number of users only consume content, not creating anything new and occasionally participating in discussions and thus not having a significant impact on the relationship in the real socio-cultural space in which people carry out daily activities. At the same time, there is no impact (positive and/or negative) on the solution of urgent problems facing States (global security, environmental problems, universal health coverage, etc.).

Media space as a part of social space forms a number of socio-cultural phenomena, different from the cultural code and self-identification of Russian society. Socio-cultural space, serves as the informational medium for the "implementation of the presentation" [18, 204] the media space, objectively existing, with a self-organizing system, not less complex, ambitious and self-sufficient than nature itself.

Society is seen through the division into two main classes: the working class and the middle class, each with its own class culture, but the dominant culture of the middle class. In particular, in the working class, subcultures arise due to the presence of certain interests and connections around which cultural models appear, which contradicts their basic culture. Faced with weakening of class identity, subcultures become new forms of collective identification, expressed in resistance the main culture. Identity and resistance are expressed in the development of a particular style that is used to communicate and Express one's own conflict. The conflict is a reflection of the contradictions between the representatives of different subcultures, using unique language trends and political meanings in all their manifestations, reflecting the specifics of different socio-cultural mentalities. It is primarily about the use of different cultural codes, which are based on ethno-national interpretations of activities.

The conflict, in this case, ceases to be a caustic emotional evaluation of the opposing (generations, classes, social groups, etc.) to each other parties, and, ultimately, there is a gap in understanding each other, which leads to intolerance (moral intransigence) not only to the actions of others, but also their own. In modern society, with its liberal values and permissiveness, all this spills out through various forms of media culture: paper, analog and digital. Real socio-cultural practices are associated with certain historical events and have a specific historical context, within which it is necessary to consider the dynamics of interaction between different subcultures. The possibility of mutual understanding should be understood as meeting the need for consensus (economic, legal, sociocultural, etc.) within a common public space for all diversity.

Consideration of a person who "at any moment of his daily life is in a biographically determined situation" [19] provides a basis for understanding everyday space as relevant for a person in his situationality. The very presence of a person and his awareness in everyday life helps to build the logic of socio-cultural mentality as the basis for communicative communication with "Others". Specific features of communicative interaction of representatives of different subcultures depend on the quality (tolerant and/or aggressive) of building communicative practices. The formation of the latter depends not only on the implementation of state policy by local governments in various spheres of life, but also on the position (active and/or passive) of specific subjects of interaction

within society. The degree of a person's influence on" his " society forms and / or destroys trust in legitimate authorities.

Significant importance should be given to the formation and dissemination of linguistic practices of different subcultures. Various information sources are forms of expression of subcultural practices. The vector of the media space is aimed at different social and age groups, but the understanding of special media slang is focused mainly on the youth audience, as well as middle-aged people. Media space is not only recreates the social objectivity, but this objectivity broadcasts via telecommunication. Verbal and linguistic practice "destroys" the cultural code of the Russian language, and it becomes clear to the speakers of a certain subculture. The transmission of information, in turn, complicates the process of social interaction between different age groups and representatives of different professional spheres. For example, communication through Internet slang causes not only the complexity of mutual understanding between representatives of different subcultures, but also harms cultural practices and literacy of the Russian society. The use of abbreviated words, non-compliance with the rules of punctuation and spelling in Internet communication forms a subjectively new language practice that does not correspond to the established rules of the Russian language. Internet slang is formed in various ways: by borrowing foreign words, giving the word a new semantic meaning; creating a new word with the help of word-formation means available to the language [20], as well as by "throwing out" individual syllables and letters. From English language to Russian Internet slang included a huge number of words and expressions: from common terms that have spread beyond the Internet space, and ending with little-known jargon of small Internet subcultures [20].

4. Conclusion

These problems demonstrate the potential risk of loss and transformation of spiritual values. Modern society is facing a growing problem of fundamental importance for the preservation of the cultural code of Russia. The main role of social institutions is the formation of a spiritual and moral personality in the framework of a self-organizing socio-cultural environment, in which it is possible to maintain a balance of interests between the official culture and various subcultures in general. It builds up a system of knowledge, values and objective vision of social reality, "the idea of good and evil, virtues and vices, justice and unjustifiable, humanity and ruthlessness and so on" [21]. Value attitudes are particularly significant at the level of formation of the need for social ties and belonging.

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